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The Unitarian Advance

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The Unitarian Advance

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ABOUT the time that this magazine comes to the hands of most of its readers the American Republic will be undergoing its radical but absolutely peaceful political revolution at Washington. Two hundred years ago such a revolution would not have been deemed possible without bloodshed. For more than a half century every president but one has been of the same political party. Now by a decisive vote a president of another party, with ideals and policies radically at variance with those dominating public affars previously, is put in office; a new program of national destiny may be reasonably expected to be initiated, and yet nobody seems very much excited nor very bitterly distressed. No trouble is apprehended: the entire American people accepts the situation with superb complacency—and wishes the incoming president well.

ONE might claim that the situation is the more significant because the man now assuming the Presidency received only a minority of the votes of all the people. The majority of his countrymen did not prefer his election. Yet every one would agree, no doubt, that not only was Woodrow Wilson the second choice of a substantial majority of those who voted against him, but that if either of the two opposing candidates had been withdrawn, Mr. Wilson's popular majority would have been as overwhelming as was his majority in the Electoral College. The American people as a whole substantially desired the sort of thing that Woodrow Wilson is expected to give them, so that his moral victory is as great as though his popular vote had outrun that of his immediate predecessor, four years ago.

AND the vote which made William H. Taft president only four years ago was such an exultantly popular majority—throwing into all the greater contrast the pitiable vote cast for him this year! It is significant to note hat no defeated candidate has ever before maintained so universally the respect and esteem of the nation rejecting him. We may well be proud of the fine spirit of self-respect, dignity and public-minded magnaminity of resignation which has marked the attitude of the out-going President since his defeat. Many of us did not agree with Mr. Taft in his administrative policies and felt some keenness of disappointment that eager expectations of four years ago failed to be realized. But at no point, we believe, has any question arisen as to Mr. Taft's essential sincerity of purpose or manliness of ideal. Some of his failure was undoubtedly due to the excess of certain virtues which in other places would have commanded great admiration. The severest of his critics would admit the fundamental misfortune to be that a man of Mr. Taft's temperament and qualities of mind should have been thrust into conditions most unfavorable und uncongenial. The pecular crisis in statemanship which he had to face—and for which he was not responsible,—demanded another equipment and another temper than he possessed,—and he was ruthlessly sacrificed in the issue. In the long run we do not believe that the American people will regret that William H. Taft is included in its roll of honored presidents.

ON THE other hand few presidents have entered into office sharing larger confidence from the people for his adequacy of equipment and peculiarly *fit* temperament of mind and heart to grapple with the toughest of problems, than Woodrow Wilson possesses to-day. Political prophecy is the rashest sort of folly, and only the issue can prove the wisdom of the people's choice. But certainly President Wilson's manner of handling affairs in New Jersey is very reassuring. Is there not marked significance in the fact that the four months intervening between his election and his induction into office, with most baffling national problems impending, have been devoted chiefly to ardous service as governor of his own state in urging through certain reforms which he had reason to believe would fail, if he did not see them to conclusions? Woodrow Wilson's method of service is not spectacular: his relations with the public involve no megaphonic emphasis of vehement personality: but he has already impressed his countrymen with the idea that he knows somewhat precisely what he wants to do,—and with some precision intends that what he wants to do shall be done, and he has no fumbling mannerism of execution when the time comes for doing things. More over, his ideals of public policy seem neither stratified nor conventional. We shall discover soon enough whether they are practical:—and what is more important, perhaps, whether a democratic Congress of somewhat moss-grown traditions can be brought to the reasonable support of his essential idealisms.

ULTIMATELY, the revolution which has just taken place in American government is not partizan;—and we have a notion that the regulation order of democratic politicians are to be more surprised and more disappointed than anybody else, by the final outcome. The ultimate revolution is one of popular ideals and standards in public service. The term "progressiveism" has been identified with some extravagances and some rather glittering vagaries of reform-vision, which mean very different things to different minds inlisted in the cause. But the underlying essence of "progressiveism" is something that has come to stay: for it has seized the imagination and impressed the conscience of the whole American people. For many decades the tariff has been the conventional bone of contention between our parties, and it is the matter which will doubtless receive first attention from the new administration—as it ought. For all that real "progressiveism" signifies is involved in the tariff issue: and the only reason why that issue stands a better chance to be dealt with honestly to-day, than ever before in the history of American legislation is because the essential spirit of progressiveism has won its victory at the polls. The essential issue is that of pure democracy; the recognition of the fact that it belongs not to some of the people but to all the people to determine national policies and principles:—and that legislation must be for the interests of all of the people and not for a part of the people. All that is involved in the new-time clamour for direct nominations, popular election of senators (and ultimately of presidents), the recall, the initiative and referendum, and the like, is the growing demand that the average, common citizen of every class and walk and employment in life shall have better chance to have his judgment, his conscience and his desire more directly potent in shaping public afairs. Representative government shall not be abolished or even impared, but greater pains shall be taken that representative government be actually representative,—not of some of the interests, but of all of the interests that enter into American life.

WITHOUT involving ourselves in any discussion as to the merits of the distinctive features of this new progressive revolution which is really more significant than any issue involved in old political party divisons, one fact is very insistent. Greater democracy means greater individual responsibilty. The new program is only workable in conjunction with a more resolute public conscience, and a more alert public intelligence. There is where the man of religion, and so the institutions of organized religion of the modern type come in. The mere multiplying of the *opportunities* and *privileges* of democracy can bring little advantage unless attended by a much augumented sense of the *responsibilities* of democracy. The average citizen who does not pay attention to these responsibilities may be more mischievous under the new order than the old; the average citizen if he has one sort of conscience for personal affairs and another sort for public affairs may make the new democracy the worst sort of an instrument for evil and injustice. We cannot turn the tide: the esential fact of progressiveism has come to stay: under wrong leadership it may prove a very costly blunder. All the more must every institution and every leading voice that stands for idealism, morality and religion in the community be brought to bear upon all sorts and conditions of men—(and women and chiefly boys and girls!)—to make the ethics of public service clearly defined and nobly interpreted. It is the biggest problem of righteousness, and so of religion, in today's life. It is a matter of personal righteousness still, but personal righteousness applied to the soul's relations to the great fact of human brotherhood, which is more than personal. It affects the integrity of all progress. If it is not a concern of religion, then religion itself is out-dated.

IS THE UNITARIAN name a help or a hindrance to the success of our cause? It is an old issue which troubled our fathers of a generation ago more than it troubles us in our day, so far as our own country is concerned. In England, however, the question seems still to be a burning issue, and we take from the *Christian Light,* of London an extract from a letter written by a Liverpool layman, and published recently.

> "So far as our own Liverpool churches are concerned, the changes wrought by the long three-score years' interval are as follows:—The population of the area reported on has just doubled; having increased from 376,000 to 752,000. And there is an increase—though far from a corresponding one—in our local Unitarian church accommodation. For the four chapels have become six; and their 1791 sittings are now 2210. And as regards the people who use that accommodation, the 328 evening worshippers of March 25th, 1851, have increased to 641. But the 57 afternoon worshippers have vanished; and the 985 morning ones have shrunk to 338. The old total of 1370 is now only 979. So the effect of the lapse of two generations has been to increase the general population by one hundred per cent., but to diminish the Unitarian worshippers by some twenty-eight per cent.
>
> Why this decay? Many causes may be suggested; and probably in each of the suggestions there will be some truth. But is not the main cause one of ecclesiastical policy—policy adopted deliberately, defended stoutly and adhered to fatally? THE CHRISTIAN LIFE, from its first number onwards, has stood firmly for a frank acceptance of the Unitarian name, an active propagandism of Unitarian doctrine, and a cordially denominational co-operation amongst Unitarian congregations. And the opposite of all this—an attitude of anonymity and unsectarianism and unaggressiveness—has long been the policy favoured by the leaders of our Liverpool churches. The figures of the recent census affords a striking comment on the practical results of that policy."

OF COURSE the end aimed at in all our church-extension enterprise is not a petty denominational success, but the spread of a gospel of progressive, re-inspiring and vitally efficient religion. A study of

actual results in this country will show, we think, that very few liberal religious movements enterprised on the "anonymous" or "out-in-the-wide-open" basis of fellowship have won conspicious success, outlasting the personality of the individual preachers who have made the original rallying. For one thing, liberals as a rule like explicitness and candor; and the Unitarian name, which has pretty much lost its original significance of "anti-trinitarian," is now very definitely associated with a specific and very direct sort of liberal religion. There is a good deal of liberalism that is not Unitarian. Some of it is avowed anti-religious,—chiefly negative and unidealistic in its scope: such liberalism is rather prone to call itself "Ingersolism" or "Secularism." Unitarianism means something different from that. Another sort of liberalism wants to be progressive and at the same time cling to old terminologies and old institutions. It tends to veiled interpretations and unexplicit departures from established faiths. That is "liberal orthodoxy," and not Unitarianism. Another type is well on the progressive path but very much concerned lest it go too far, and more interested perhaps in the relation of liberal faith to views concerning another life, than to affairs of this life. That is Universalism and not Unitarianism.

THE NAME Unitarian stands very specifically for a well-fixed, frankly avowed tradition of fearlessness in theological truth-seeking combined with an insistence that liberal faith be recognzed as a method of constructive religious idealism. It is not simply liberalism but the *religion* of liberalism. We believe that the more frankly and explicitly the name is used with its proper connotations, the more helpful it becomes as a rallying symbol for eager souls that need the faith and the ideal for which we stand. It has certainly proved so in this country, and the reverse of this practice seems not to have worked so very well in Engalnd.

WE begin with this number a new Department, which may prove the best thing that "THE UNITARIAN ADVANCE" has ever inaugurated. Whether it does so prove in actual fact will depend not upon ourselves or the "Expert" we have been fortunate enough to secure for its conduct, but on our readers. We have reference to a Department on "Church Efficiency" to be conducted by a laymen whose connection with the "efficiency program" of his own church in Montclair, New Jersey, has given proof not only of his keen interest but of his most profitable experience in the actual business of making a wide-awake church achieve the right sort of success. But Mr. Harris' success in making our new Department prove worth while will chiefly come about, we suspect, as much of his success in other things, through his genius for getting other people to take hold and do things: his is a department of challenge and invitation, and we trust that our readers will co-operate with him in the plan which he outlines.

MANSION AND SLUMS.

THERE is going on a wonderful stirring and striving in the social and in the political world; there is a deep dissatisfaction and unrest with existing conditions. What will be the outcome of it? It will depend upon ourselves as a nation, as a community. It will depend upon the laws which we enact and enforce, upon the moral training we give to the rising generation; above all upon the spiritual life we shall foster. Whatever good there be in law, whatever good there be in moral teaching, it must be quickened and enforced by religion. Whatever other

duties the church may have, it must not merely reform humanity, but renew mankind by calling forth what is best in it. If social vice abounds the main cause is in society as a whole. Behind the ugly breakers which threaten to swamp human happiness, there is the vast ocean of human nature, heaving with selfish desire,out of which arise the waves, which threaten destruction. And to this human nature, incorporated in the mass of society, religion addresses itself.

Human nature with its self-love and self-indulgence is not merely found in the low places, where the salvationist may denounce it, but also in high places; between the slum and the mansion there is an underground passage, they intercommunicate. Yes, were it not for greed in the mansion there would not be so much vice in the slum; there would not be any slum, perhaps. When we follow any wrong and sin from its den, we become bewildered; we are led from the den of vice to the home of refinement and culture. The ugly leopard of sin walks up the avenue and becomes gentle and finally he lies on a soft Turkish rug and purrs like an Angora kitten. If we would kill that leopard, we must get hold of that cat, which not merely has nine lives, but nine thousand. To change the metaphor into plain language, many respectable people, honored citizens of blameless conduct, sober and industrious, their breasts covered with prize medals of virtue, are often the silent partners of iniquity, draw profit from crime and revenue from sin. This is in part the reason why it is so hard to make reforms effective. It is not the law breaker who stays the arm of justice, but the law-abiding people, who see their interest jeopardized by the enforcement of law.

Perhaps we are spending too much energy in trying to rescue a few poor miserable sinners, while smooth phariseeism is looking on with guilt written in its soul. Where would be the gambling den if the party owning the house would refuse to deal in property which is intended to serve immorality, if the insurance man would refuse to insure it? What if the respectable merchant and baker and grocer would disdain to supply people who live on the blood of their fellows?

The ugly surf on the shores of life has for its powerful partner the vast and silent sea. That is the trouble. We must convict society as a whole of its wrong, if ever we may hope to clean low places of crime and iniquity. We must reach the respectable, lawful classes if we would suppress what is disrespectable and lawless.

—G. R. G.

The Higher Good

Father, I will not ask for wealth or fame,
  Though once they would have joyed my carnal sense;
I shudder not to bear a hated name,
  Wanting all wealth, myself my sole defense;
But give me, Lord, eyes to behold the truth;
  A seeing sense that knows the eternal right;
A heart with pity filled and gentlest ruth;
  A manly faith that makes all darkness light;
Give me the power to labor for mankind;
  Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
  A conscience to the base; and to the weak
Let me be hands and feet . . .
  And lead still further on such as Thy kingdom seek.

—*Theodore Parker.*

Christ: a Symbol

By Rev. Everett Dean Martin,

Minister of the Unitarian Church in Des Moines, Iowa.

THE surest sign of spiritual health in our modern world is the uncompromising demand for reality that is taking possession of the present generation. In its outspoken attack upon many of those ideals which were formerly regarded as the very essence of civilization and good order, much in recent periodical literature, the drama, modern poetry and fiction, even in many utterances of the pulpit, must be perplexing to those who still have the viewpoint of the middle Nineteenth Century. There is everywhere a reaction against what are declared to be imaginary motives and an unabashed avowal of those motor ideas which actually discharge in human conduct. Almost within a decade all these tendencies seem to have found a metaphysical basis in the movement away from intellectualism on part of the Pragmatists and Intuitionalists. Indeed a new spiritual type is present. The age is pregnant with a new civilization. It is dangerous of course; life is always dangerous. But if it all means that our life is to be made better to conform to reality, believers in the truth will not be afraid: not even if every illusion, evasion, consolation, prejudice upon which the old order rests shall be done away. I am one of those who believe that the demand for reality, even when it takes the form of a revolt against philosophical intellectualism, is a good thing; that it has great religious significance which it is the task of the religious teacher to understand and express.

This new intuitionalism differs very much from the old theological reaction against science. It grants the validity of scientific study, is not scandalized at any radical scientific theories, but holds that correct opinions alone do not constitute reality. The appeal is made to experience, and it is held that knowledge of reality cannot be had by means of the intellect. Let me use a simple illustration.

Here is the flight of a bird. There are several ways in which it may be represented to the human mind. You may explain it mechanically. You may set up an equation between the weight of its body and the spread of its wings; you study the shape of the body in relation to the law of air resistence, and the distribution of its weight as to the center of gravity. You may study the formation of the wings, the adjustment of feathers, the strong, light, tubular bones, the leverage of the joints, the muscle attachment. You may make a diagram of the curves of the wing-movements in relation to the movement of the bird through the air; mathematically you may regard the wing as a moving plane striking against a corresponding plane of air resistance and resulting in a total movement in a given direction. You may study the velocity of such movement through an atmosphere of a given density the result of known altitude, humidity, temperature, and air currents, and there you are; you understand what flying is.

Or you may study the act of flying psychologically. You may show how certain nerve centers have been developed through evolution and transmitted by heredity so constructed that the pressure of the air on the bird's breast, or the fear of falling must act as a stimulus producing

an involuntary contraction of the wing muscles. You may show how habit tends to make the complex movements resulting from the repetition of such contraction a purely reflex process, and then discover through a series of such movements extending over a given length of time a curve of fatigue and its relation to the amount of effort and degree of accuracy of such movements—and again you have analyzed flying.

Doubtless you have learned many facts, but there is one fact you have omitted. That is the bird himself, and what flying means to him. Your calculations do not represent actual movement from the bird's point of view; all that circling, diving and mounting—the thrill, the sense of freedom and buoyancy, the feeling of leaving the earth, the rush of the cool air, the dizzy height, the rythmical motion,—all this was not in your definition of flying, and yet this to the bird, whose knowledge of it is the only immediate knowledge, is just what flying consists in.

Everything in the world has its secret, that which constitutes it what it is; to know that secret, you must know how it feels. This is what children are always doing. Jesus may have had this in mind when he said, "except you become as little children you cannot enter." You must be *naive* to know. The mature mind is always, because of its greater wealth of concepts, substituting knowledge about things for knowledge of them, and so deceiving itself with the images of things for their realities. It forgets that the objects of intellectual knowledge are symbolical.

The trouble with the civilized world is that, through its conventions it is always mistaking symbols for facts. The more you think of it, the more you are impressed with the pathos of it; why, here are all these good people striving so hard, sacrificing so much to keep alive the sanctities of life, and yet through inherited prejudices as to what they ought to feel, instead of a wholesome declaration of what they really do feel; through borrowed sentiments, romantic misrepresentations of the facts, they are always letting the wonderful secret, Reality,—the feeling content of existence—slip through their grasp, while children, and savages, and "bad people," and singers, and artists, and the occasional prophet who understands, walk off with the prize.

To know reality is to see God. The Decalogue and Puritanism to the contrary notwithstanding. Are not Hegel, Tolstoy and others correct in their contention that here is a necessary relation between religion and art? Only the person with something of the artist in him, —he who can be *naive*, in whose soul there is perpetual childhood, who knows reality immediately as feeling, in the margins of whose personality there are unexplored regions of possibility alluring and rich in their suggestiveness, in whose experience is a present always irreducible to system, whose relation to the world is a source of values and secrets that can never be expressed in prose,—can really know what religion is about. He himself is the religious fact. He seeks some crude expression of that fact in such symbols as he can construct, and others treasuring up the symbols as a second-hand store gathers up old articles of clothing, mistake these symbols for the life that created them, and do not know that they are idolators.

Every religious idea is a figure of speech; its significance lies solely in the values it is designed to express. It should be understood as a work of art, having no meaning except as a symbol of something within the believer's own experience.

The title of this paper suggests that it is to be a consideration of the Christ. And now I think it is evident why we have gone so far round about and entered the discussion of our subject by the back door as it were. Like all religious ideas Christ is a symbol pure and simple. The Christ story can never yield up its secret until you understand as a work of art, and understand it with the artists soul.

If you wish to know the secret of Christ, do not ask whether there is any supermundane reality corresponding to the phrase "son of God;" do not try to make of the story a biography; do not ask whether a historical personage even remotely corresponding to the Christ figure ever lived. Seek to enter into the experience of that primitive Christian community which gave us the symbol. Learn how they felt when they spoke of Christ, what values at stake in the struggle of their lives were thus conserved, what yearnings, darings, devotions, what great task to which their age was calling them found expression through this symbol.

The history of the last seventy-five years of thought upon the subject of Christian origins is interesting in this connection. Strauss, so far as the stage of development of the critical method in his times would permit, demonstrated that the Jesus story was mythological, consisting largely of scraps of tradition that were pre-christian in origin. Second, in dealing with the "dogmatic import" of the story he held it to represent a great reality, contending as he did that it is a symbol of the human race.

The attention of the Christian world was occupied almost exclusively with Strauss' first contention. It was felt that to save religion the historical character of the Gospels must be maintained. In this defense the science of history was resorted to. Biblical criticism became inevitable. The attempt was made to discover beneath the accumulated strata of a growing tradition, a nucleus of undeniable historical fact. Smaller and smaller, and more uncertain became this minimum of supposed fact, until it again reached a vanishing point with the recent writings of Drews and others. Liberal Christianity, Unitarian and German, each in its way accepted the results of Criticism and affirmed the purely human personality of the person of Christ. It has been held that true Christianity is the religion which Jesus held, that the whole stream of Christian tradition has come as a development from his wonderful personality. But not only would it be difficult to show how a type of religion such as is prevailing Christianity could be a logical development from the traditional person of Jesus, but it may be seriously doubted if the Jesus of Liberal Christianity, especially in view of the paucity of reliable data about him, is a sufficient cause to produce such a result as historical Christianity. Paul would probably stand a better show than Jesus in any such claim. It would be pretty hard to demonstrate that Jesus was so very different from Amos or Jeremiah.

And was not Foster right in pointing out the hopelessness of ever arriving at anything like a true object of faith by means of the historical method? Why may we not say that the growth and power of historical Christianity was due to the poetical richness and adaptability of the Christ symbol, which by a mere accident of history became associated with the person of Jesus? Criticism then has served its purpose, chiefly through its failure. It has severed religious symbolism from historical tradition, and opened up the way to a deeper psychological,

poetical,—that is, spiritual—appreciation of the Christian symbols. Would it not have been better if more attention had been paid to the constructive side of Strauss' "Leben Jesu," in which he pointed out that Christ is a symbol of Humanity? Drews has re-emphasized this same thought. I believe it would be a decided gain for our Unitarian churches if they would give more attention to this phase of Christianity. We are altogether too barren and literalist. The rationalist, rather than the artistic temper predominates among us. But religious values cannot be expressed in prose.

Such an appreciation of Christ would show its truth to be true in the present. It would make us preach live issues instead of dead theories. It would discourage certain kinds of cheap moralizing. It would help to free us from some of the glacier-like burdens that Protestantism has frozen under. It would re-establish, or help to re-establish the connection of religious experience with all creative activity.

From this point of view the Christ becomes the symbol of a certain way of looking at humanity; symbol of the sacredness of human life struggling in our age as never before to assert its mastery over interests, and machines, and properties, and systems; symbol of that greater life of which we all feel our lives are part, which makes us all one, and suffers and struggles, and learns and achieves through the efforts and experience of us all; symbol of the divine appreciation of the life of the race; symbol of that Religion of Humanity which is becoming conscious of itself in the hearts of millions of men and women in these times, revealing new strength and purpose in many souls who as yet do not know they are religious, and creating new loyalties, new ideals, new standards, which are destined to play no small part in the enormous task of social reconstruction to which evolution is summoning the energies of the modern man.

Wanderer

By Harriet Lake-Burch.

A-down the steeps of time
The noisy centuries have hurried night and day
The tumults and the toils of God.
The world's wide joys and sorrows know
No biding place. They go so-e'er
The heart of man conceives and grows mature;
And day on day they take abode and bid adieu
Leaving the thresholds of the lives of men
Muffled and silent till a greater pain
Bids entrance through the avenues
Which they uncover in the deeper heights
Of Being. And the following calm comes on
Like benediction, when the storm-strewn hills
Lie in sunlight from the silver rims
Of clearing skies.

—Unity Manse, Humboldt, Iowa.

The Way of Progress

By Rev. Troward H. Marshall,

Minister of the Unitarian Church in Dayton, Ohio.

THE note of progress is being sounded more loudly today than ever before in the history of humanity. Unrest pervades society, and this unrest is eloquent witness to the steady advance of higher ideals in the ranks of the lowly. The demands of the poor for equable conditions of life, permitting leisure and culture, is as much an ideal thing, as much prompted by the divine, as the vision of a Phidias or a Michael Angelo.

There is demand for movement and progress all along the line. We hear pleas for progress in conditions of labor; in opportunities for bodily recreation, progress in laws restricting the mating of the unfit; progress in the conditions whereby one may secure even a partial justice in our courts; progress in the city and national governmental purity—progress everywhere—from the better cleaning of our garbage cans all the way up to the promulgation of a spiritual truth that shall be devoid of outworn superstition.

What is the basis for this demand for progress in all forms of human life?

There are opposers of progress. They are forces of strength and strongly entrenched in places of power. Freer conditions of labor, shorter hours, longer leisure, better recreation—these meet with sullen opposition. The withdrawal of little children from the tentacles of modern factory life awakens deep growls of protest. The cry for change of procedure in law brings forth strong protests from an influential group in our body politic. Proposals for change to another type of municipal government awaken to action all the fighting apparatus of the disintegrating forces in our community. The demand—almost universal in the great ranks of the unchurched—for a rational presentation of the great truths of life and destiny, for a common-sense interpretation of the real relations of God to man and of man to God, meets with a more solid adherence on the part of the few to ancient forms of faith and doctrine.

Seeing that such strong forces are ever and always at work to maintain things *in statu quo*, what reason lies on the side of the party of progress?

There should be some strong valid vindication of the party who seek to progress. What is that vindication?

It is easily stated: That this whole world, from the lowliest grass blade and the furtherest star, even to the very activity of God, is a world of progress. There is in it nothing static, except the parties of conservatism, and they, all unconsciously, are ever and always disintegrating, in the ceaseless inevitable movement of human society. A tiny piece of coal, so the great Thomson is teaching us, is the storehouse of energy infinitely beyond our superficial observation. Poets have pictured the stars as sentinels, while they are really no watchers for a camp asleep, but soldiers in a celestial army marching with untold swiftness through the black night of space.

Seeing that the world is thus a world of progress, the presumption is that the new is an advance. One need not be so hair-brained as to say that everything new is good. But the presumption lies all with the forces of progress. Ahead lies the

goal. It is not in the past. The romanticists of Germany a hundred years ago, the Schlegel circle, sought to reproduce an idealized mediaevalism. It was futile. The goal lies ahead. 'Back to Christ' has been the cry for those yearning for a better day. Rather, let us say with Tennyson: 'Ring in the Christ that is to be.'

Do you seek to perpetuate a social order which gives leisure and culture and health to only a few, you being safely ensconced among the few? Beware! Your house is even now falling on your head! "The night is far spent and day is at hand!'

Do you seek to perpetuate the strong individualism which puts as the corner-stone of its constitution 'the liberty of the individual?' Again beware, for God does not make individuals to live alone. We are social creatures, and God is united with all the forces of the world against you. Your petty court decisions, given on the ground for instance, that a man shall have the right to puff smoke in a woman's face on the car, else it interferes with his 'personal liberty,' all this is characteristic of a raw civilization, and must go.

Do you seek to perpetuate a body of religious doctrine which is freighted down with crass superstition, born in the long night of man's fear, with a half-human God, with a hell of primitive myth and legend, and a doctrine of human sin that is vicious where it is not silly? No more than old King Canute can you stop the advancing tide. True, the priesthood, whether Protestant or Catholic, will remain the bulwark of conservatism, but their vestrymen and elders and deacons are in the van, leading their leaders in open confession of sympathy with enlightened thought.

No one need be so silly as to repudiate the past. That would be as grossly ignorant as for Mont Blanc to repudiate Europe, or for the earth to disdain the sun. Out of the womb of the past we have emerged, and to it we are eternally allied in bonds of love. But, yet, we are in the vast drift of God towards a better day. There is no abiding place for the children of men. Remember Kipling:

"When the earth's last picture is painted— . . . . . .
The Master of all good workmen
Shall set us to work anew."

THE ICY SPOT.

A Parable of Practical Philanthrophy.

ONE cold winter's day there was a certain smooth and slippery spot of ice on the sidewalk of a city street. As the people passed by, every now and again one would slip and fall upon its surface. Some were not injured, but others were seriously hurt.

Finally, one man fell with such force that he lay unconscious upon the ground. Seeing him lying there, a group of people gathered about him, and discussed the incident.

A scholar in the group, tucking his books more securely under his arm, said wisely, "It is a well-known phenomenon, as this incident amply indicates, that water, congealing into ice at the temperature of thirty-two degrees, will present so smooth a surface that a human being trying to preserve his balance upon it will lose his equilibrium and be precipitated violently to the ground."

Although this statement was irrefutably true, and expressed a very evident fact, it did not seem to be of any interest to those who stood around.

Then a Sociologist attracted the attention of the group by carefully measuring the area of the ice upon which the man had fallen. Having done so, he informed the others that there were in all twenty-eight such places in the city, that this was the eighth largest in area, that upon an average ten people fell upon each spot each day, and that, as a

matter of very curious interest, seven-eights of all who fell were foreign-born.

After a moment's pause, a Religionist, keeping carefully away from the icy spot, and standing safely in a doorway, said, "My friends, this is a revelation of the inherent evil in human nature. Man was made to fall, and requires supernatural power to keep him erect. Treacherous indeed is the sinfulness of our humanity. Who shall understand the deep mysteries of God?"

Then an Individualist, with scarce-concealed scorn exclaimed, "Nonsense! No man falls except by own choice. He has the power within him to successfully resist the downward tendencies of life. This man has not used his power, and lies there by reason of his own fault and lack. Besides, why did he not keep away from this icy spot? I have no sympathy with such foolish people." And driving his spiked shoes into the walk, he strode away.

A Practical Person, who had paused for a moment to see the cause of the group, said, "It seems to me that you are making a great deal of fuss about a very small matter. What is the use of giving much attention to one man who has fallen? It is but natural to expect some to fall. This man's tumble will teach him to be more careful in the future. Others are bound to fall also. In this imperfect world we must expect some to fall. Only in the millenium will all men be perfect, and perfectly safe. We are fortunate that so many of us have escaped falling, and that this fellow did not kill himself on the spot."

This evidently won the approval of an Optimist, who wore colored glasses to protect his eyes from the light, and who, without looking at the prostrate figure, exclaimed, "Quite right, my friend, quite right. It is folly to allow ourselves to be cast down by any such things as this. Why be so serious? See, *we* have not fallen! Nothing has happened to us. Besides," he said, pointing to the smooth, glassy surface of the icy spot, "do you not see how beautifully the ice reflects the brightness of the sun?"

Then an Idealist, with a faraway look in his eyes, exclaimed in rhapsody, "There will come a time when the winter shall have passed, and the summer shall have come, and the ice shall vanish and give place to flowers, and no man shall fall any more!"

Just then a Philanthropist drove up in his sleigh, and seeing the man on the ground, called to one of the group, and giving him some money, said, "Go hire a hack, and take this man to the public hospital. And be sure you tell those in charge to see if the man has any money with which to defray his expenses." And wrapping himself in his furs, he drove off to attend the directors' meeting of the Rubber Footwear Company, of which he was chairman.

As the man was being carried off, a Common Fellow, who was on his way to work, stopped long enough to see what was the matter, and then retraced his steps to his home. There he got a pail of sand that he had intended to use to repair a hole in the plaster of his house. Returning with it to the icy spot, he carefully sprinkled sand over the smooth surface, and *no more men fell upon that spot that day.*

CHARLES W. CASSON,
in "The Public."

CHILDREN IN DARKNESS?

By MARION MURDOCH.

How the sun in its rapture of giving
  Pours lavishly ray upon ray,
There is light for the world in its largness,—
  Are there children in darkness to-day?

How the sunbeams dance over the earth-floor,
  In frolic, to lure us to play,
They are wooing young life to its birthright,—
  Are there children in darkness to-day?

I ask you, free master of toilers
  In mine or in mart hid away,
Turn your soul to the sunlight and answer,—
  Are there children in darkness to-day?

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

The Things Worth Having---and Money!

We have heard a good deal in the past about the fact that the things which are really worth having in this life—such as physical health, the world of Nature, education, home, friends, etc.—have no essential connection with the hard, cold fact of money. Nay, more than this, we have been told many times that the gaining of money, in any amount, however small, and the holding of earthly wealth of any kind, however modest, make the enjoyment of all the fine things of existence utterly impossible. There is no one of us who has not been taught that money is the root of all evil, and that we can never come into possession of the things that are worth having until we have put money, and the desire for money, altogether outside of the world of our experience. There is no one of us who has not been reminded a thousand times that it is only the worthless things of earth that involve money—only the "ounce of dross" which "costs its ounce of gold"—and that it is the things that are worth having, like physical health, and the world of nature, and the love of one's fellows, which can be had "for the asking." There is no one of us who has not been commended, at some time or other, to the words of Jesus, as the supreme ideal of the Christian life: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?".

Now that this teaching contains a large element of truth, I should be among the very last to deny; but that it contains, in this extreme form, the whole truth and nothing but the truth, I should be among the very first, I trust, to deny. However un-Christian my sentiments may appear, I still want to lay down the categorical proposition that money has much more to do with the question, as to whether or not we are going to secure the things that are really worth having in this life, than we commonly imagine, and thus do what I can to dispel the ridiculous illusion that we can enjoy any one or all of these things. Without any particular regard to the fact as to whether we have any money or not. It is easy enough for a person who has a regular income, and is thus able to face the morrow without wondering as to where its meals are coming from, to lie back in his comfortable parlor, and declare that it is the things of the spirit which really count in this life, and that these things are just as freely open to the man who has nothing as to the man who has everything. It is easy enough for a millionaire to say, as I have heard one of our most famous, or shall I say most notorious millionaires say, more than once, that every man ought to pray to be poor, and thus to be delivered from "the deceitfulness of riches." But if we want to know just how much truth there is in this doctrine that the things worth having in this life are altogether independent of such trifling matters as wages or salaries or incomes, it might be well to take testimony not merely of the man who has his thousands of dollars a year, but also of the man who earns his two or three dollars a day, when he is working, and between whiles enjoys the blessings of earning nothing.

It happens that it is this very

thing which has been done in a remarkable article which has just appeared in one of the current magazines of high standing. This article is a study of the problem of wages, from the standpoint of the things that wages can buy, and is remarkable not only for the facts which it contains, but also for the human way in which these facts are presented. The author begins by describing the almost indescribable conditions under which people exist, who are not earning a living wage—the food they eat, the clothing they wear, the rooms they inhabit, the disease and immorality of which they are helpless victims. Then she cites the instances of certain families which have been so fortunate as to "get a raise" in some way or other, and tells us just what was done in each case with the extra money thus obtained. Was it hoarded, think you? Was it spent for folly or dissipation? Was it wasted in "riotous living?" Listen to the stories, as they are related in this article! One woman bought a lot of her own in the cemetery, for the bodies of her babies who had died of want some years before, and had been buried by the county; and then she moved out of her basement rooms into a place where she could get some sun. "When my husband made more money," said another, "we moved, first thing, where there is more sun for the children. We got five rooms now, and ain't got no boarders. Honest, it's this way when you got boarders—you ain't got really a home. Now we got it. I hope to God we can keep it." Another decided, as soon as "the raise" came, "to live swell." So she bought a brilliant green rug splashed with green roses, two huge chairs, and a leather upholstered divan, sofa cushions stuffed to bursting, and—wonder of wonders!—a large glass bowl with a dozen little glass cups suspended on its edge with picture hangers. Foolish things, no doubt—but testifying not so much to pride and overweening ambition, as to a legitimate, although crude desire for comfort, self-respect, and a home that could be called beautiful. "The first thing I done, dearie," said another housewife, "was to get a bathroom. Right away my old man was raised, I moved so quick, you couldn't see me for goin' out of the alley where we lived into this here place with a bathroom. And then I had all the family photos enlarged, so's if any of the children died, I could remember them anyhow!"

Another testifed that, when the raise in wages came, she moved to a flat where there was hot water; another, that she brought her little sister over from Russia; a third, that she began saving, to send her children to the university, and give them a chance to learn. "It isn't so much what you buy as how you feel," said one woman, explaining the result of a higher wage. "You got more self-respect, and you hold your head higher. 'Course you eat better, and so you feel better. You don't always have to buy wilted stuff, and you got more variety. That all makes your mind feel better. You can read nights and you sleep better. How can I tell you what a few dollars does? It's like yeast, it just raises you right up, through and through."

Now it is such facts as these that show us the vital connection between money and the things that are worth having in this present world. A few dollars a week, which may seem paltry enough in themselves, mark the difference for millions of people, between dirt and cleanliness, disease and health, ignorance and knowledge, degradation and self-respect, a sleeping place and a home, misery and joy, existence and life. It is the extra dollars that clean up the dirty rooms, provide good food and warm clothing, with sunlight and air and hot water, buy education and training, safeguard the home, and satisfy the hunger of the heart for love. It is all very well to talk about the good things in this world that are free for the asking, and point out,

as has been done by hundreds of comfortable and well-fed philosophers, that the things worth having are the very things that can be had "without money and without price." And when all has been said that can be said in this direction, it still remans true that a minimum amount of money is essential, if anything worth while is to be had at all. "How can I keep clean," cried a certain Mrs. Petrom, in answer to the protestations of the investigator in her filthy rooms. "Folks must wash themselves with money. It ain't brooms you sweep with—it is money and I ain't got no money." As one writer has put it with pardonable exaggeration, "Not money, but the lack of money is the root of all evil!"

I would emphasize, therefore, as a fundamental proposition that if we are to obtain any of the things which are worth having, we must enjoy a certain degree of economic independence. We must be given an opportunity to earn and possess enough of this world's goods to raise us up out of that condition of abject poverty, which makes life a curse and not a blessing. To the extent that an individual must work when he has the chance, the escape from poverty is a matter of individual responsibility. To the infinitely greater extent that a man, willing to work, must be given an opportunity to work, and that this opportunity must carry with it a living wage, the escape from poverty is a matter of social responsibility. And it is the recognition of this fact that has created the social question of our time, which is nothing more nor less than an organized demand that every willing workman shall be permitted to secure enough of this world's goods to enable him to obtain for himself and his family the things of this world that are worth the having. Anybody who thinks that the social agitations of our day and generation have their origin in any envy and hatred of the "have-nots" against the "haves"—or in any mere lust upon the part of the ignorant and depraved for the material pleasures of the world—or in any sentimental conception that one man is as good as another and therefore should have as much as another—anybody who thinks any of these things, I say, is sadly mistaken, and is grievously misinterpretating the signs of the time. The social movements of our day are rooted in far deeper and richer soil than this which I have described. At bottom is the fundamental affirmation, that there are certain things in life, running all the way from physical health on the one side to love and consecration on the other, which alone make life worth the living, and which every man born into the world must have a fair opportuity at least to secure. Following upon this comes the fundamental economic affirmation that, for the securing of these things, a certain amount of money is absolutely necessary. And then comes the simple matter-of-fact discovery that society is so organized at the present time that millions of men and women, in spite of days and nights of unremitting toil, never get more than enough money barely to keep body and soul together, and never once, from youth to old age, even with the best of good fortune, see a single one of those things, without which life is a mere existence. At the heart of the social question is the demand that society shall be so organized, industry so controlled, labor so requited, wages so raised, conditions of living so standardized, that no man, woman, or child shall ever fall below a certain margin of physical comfort—that no family shall go without the things worth having for the lack of the meager wherewithal to secure them—that no child of the living God shall be denied a ray of sunlight, a breath of fresh air, a bite of nourishing food, a good education, leisure time for rest asd recreation, a decent home, the satisfaction of the lovehunger of his heart. From this

point of view, the social movement is not only a question of economics, but a question of ethics and religion. It is a matter not so much of economic independence, as of spiritual emancipation. It is a longing not so much to capture the world, as to throw wide the gates of the heavenly city, that all may enter in. And this why it is being argued so strenuously upon every hand today that it is the business of the church to deal at first-hand with the social question. Underneath the whole problem of the moral health and spiritual integrity of the individual is the ultimate question of his economic independence. Before the soul can be saved, the individual must be in such a position that he may obey literally the word Jesus. "Be not anxious, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?"

Out of Poverty

There goes the man I envy:—
  How to my soul's dregs do I envy him!
For he lives,—
Eagerly, intensely, passionately lives, to the last fine thrill of living.
Mark how his eyes glow with a flame of splendid rashness;
Note the firm moulding of that grim mouth and yieldless chin,—
Withal so subtly sensitive.
See how his face fronts strongly to a purpose
That dominates his being with a merciless impatience,
Ardent, exhilerate, resolute, nobly stubborn!

For in his soul burns the glory of an eager Cause:
Through and through his heart believes in it:
Without a doubt believes in it:
With all the ache of stern delight believes in it:
And ruthless in his wrath against all doubters!

All that he has will he give; and all that he is is consecrate;
All that he can endure, or suffer, or staunchly sacrifice,
That counts he gain, his regal victory of soulship,—
All for his One Great Cause.

He has lost friends;
He has forfeited success as the world might give it;
He has parched his soul of all Art's nice refreshment;
Brought poverty to his children;—
(*Oh, how his children love him, with a splendid pride!*)
He has miserably failed when battling for his Cause,—
(Time and time again has he failed),—
Yet failing ne'er lost faith, triumphant in his failing,—
Living the vast, strange ecstacy of faith.

I, in my wisdom, know that his Cause is folly;
(*O God of Holy Causes, why must my soul be placid?*)
There goes the man I envy,—
(*To the dregs of my soul I envy him!*)
Wiser than he am I,—I know that his Cause is folly:
He is rich, I am poor,—so wretchedly poor! —
Because I am wiser than he!

—*Gwynn Myrick in Lippencott's Magazine.*

Church Efficiency

Conducted by EMERSON P. HARRIS.

A Department devoted to making our Churches more useful. Brief questions, suggestions and responses are solicited. Write promptly on receipt of one issue of THE UNITARIAN ADVANCE *for insertion in the next issue, addressing all communications to Mr. Emerson P. Harris* 16 *Rockledge Road, Montclair, N. J.*

Efficiency in What?

NO need is so great, so universal, so pressing as that men recognize, develop and realize their moral and spiritual possibilities. This way lies satisfying fulness of life, and the breadth of outlook and wholeness of character to meet life's problems. All, from the lowest to the highest, stand in need of spiritual quickening and moral energizing. No one is above the necessity nor below the reach of the new uplift which comes from the religious life. To affirm that any are self-sufficient is not to compliment humanity, but to ignore its limitless possibilities.

To point to the poverty or purposeless existence, and help men towards the riches of real life is the business of the church. The task is far reaching and fundamental.

But the church is only an instrument, and its value is measured by its efficiency. How far does the church measure up to its responsibilities? and wherein does it fail? Judged by results is the church on the whole an efficient instrument? If not, why not? And what is the remedy? How about the liberal churches in particular? What significance is there in Dr. Carroll's statistics indicating that the Unitarian and Universalist churches have shown no growth to correspond even with the growth of the total population? Are we on the wrong track? In what direction does improvement lie?

Contributions are asked from readers of THE UNITARIAN ADVANCE on such subjects as these for this department. Brevity is necessary; for lack of space we seek suggestive rather than exhaustve helps.

Locating a Church's Weakness.

A chain is no stronger than its weakest link. It is helpful to look at the links separately. Let us compare the main functions of a church to the departments of a manufacturing establishment, producing a finished product and distributing it to the consumer.

1. In the laboratory the product is studied, perfected and adapted to the requirements of the consumer.
2. In the works proper, step by step the commodity is fabricated. Each operation here represents a high degree of specialization and the most perfect adaptation of means to ends.
3. The sales department distributes the product. Here the management meet the consumer and find out just wherein its product does and does not meet his requirements. The reaction of the public thus reaches back to the laboratory and the works. A most important function of the department of distribution is to create demand for a product, for the modern marketer does not confine himself to supplying an existing demand,but through advertising and other informative and persuasive salesmanship develops latent into active demand.

1. The church's labratory formu-

lates its interpretation of the world and life, sets forth its ideals, aims and incentives, and otherwise perfects the message with which it seeks to saturate and transform the lives of men and women. Without a message sufficiently comprehensive and adequate to meet the needs of men and sufficiently definite to be readily grasped there is little hope of success.

2. The business of the main works of the church is the helping of men and women to develop lives of such breadth and depth and richness as the limitless possibilities of man and resources of God justify. The value of every activity or method is measured by its capacity to contribute to this end. What does not stand this test is waste, whether it be preaching, prayer, singing or any social or other activity. There are many kinds of needs to meet but every means should be adapted to its end.

3. The distributive department has to do with carrying the message to the world, awakening among men a consciousness of their need and bringing them into the church, or under its influence. If a church thoroughly test the adequacy of its message by offering it to men face to face, as it were, either there will be a gratifying response, or the reason for lack of interest will become apparent so that it may be remedied. It is the business of the church laboratory to bring forward a statement of religion which is irresistable. It is the duty of the church to so deliver the message and apply it to men as to transform their lives. It is only by affirmatively offering this product that its error can be located and its truth vindicated. But the great work of this department is the awakening of a sense of need, and moving men to seek the religious life. The opportunity is unlimited.

Is your church strong in all these departments? If not, is it strong in any? Is there anything wrong in this parallel?

The Church of To-day,

Is a democracy in which the members take an active part and assume responsibility, so that the minister may be left free to lead the work.

The aim is to make the church the greatest possible power for the uplifting of each life, and then to bring as many people as possible within its influence. The proof that a member is really helped lies in his desire to carry the help to others.

Each Sunday morning service and other important meeting is prepared for and worked up to with the view to getting the greatest possible profit from it, so far as its influence upon the individual attendant is concerned, and also measured by number in attendance. Realizing that every person present may be helped, and also help by his presence, each vacant seat stands for a loss.

A record is kept of every service for comparison and study. It gives such information as the subject of the sermon, the number in the congregation, the amount of the plate collection, if one is taken, tells about the weather and anything, that might tend to increase or hinder attendance.

The church of to-day in extending its usefulness will make ever larger use of printers' ink. Advertising is a word not yet domesticated in the church, but it stands for an enormous force which is being brought to bear in many movements outside of business and is destined to play a most important part in carrying religion to the people and bringing the people under the ministry of the church. The church of to-day having assumed the affirmative, aggressive attitude, and having got the "invitation and hospitality habit" will manifest its constructive zeal in many ways, but its chief weapon will be the printing press.

Our Readers' Exchange

DR. ELIOT ON THE WORLD MISSION OF UNITARIANISM.

Editor of The Unitarian Advance:

I have been wishing you had space in your stirring monthly to print the timely and powerful address of Ex-President Charles W. Eliot on "The World-Wide Mission of the Liberal Faith," delivered a few weeks ago before the Unitarian, Universalist and Congregational ministers of Boston. I believe that no word of more vital importance to the Unitarian cause has been spoken in any of our public gatherings for years. I know that your space is limited; hence I do not wonder that you have not seen your way to give your reader's Dr. Eliot's somewhat lengthy utterance. But can you not let us have the substance of it in brief? Fortunately, the Editor of the *Universalist Leader* has epitomized it admirably, at the same time giving to his condensation something of the keenness of his own personal touch and brief comment. Have you not room for this? For fear that you may not happen to have it on hand, I send it herewith. It is as folows.

J. T. SUNDERLAND.

The Leader on Dr. Eliot's Address.

Dr. Eliot who recently returned from his journey around the world, seemed profoundly moved by the religious needs of the Japanese and Chinese people, and the incompetency of so-called orthodoxy to supply these needs, and the competency and opportunity and obligation of Unitarianism to meet them, and he therefore made a strong appear for a Unitarian Propaganda.

His unfolding of the needs of the foreigners was masterly, and from first-hand observation; with careful discrimination the intellectual characteristics of the Japanese and Chinese mind were revealed, showing how utterly imposible it is for the intellectually honest mind to accept any of the old, mysterious and cruel dogmas of orthodoxy as a supply for the genuine need of religious light. If Christianity has nothing better to offer these peoples than such dogmas as the atonement, original sin, the trinity and an everlasting hell, then the missionary task is futile.

So far it appeared that Dr. Eliot, by implication at least, was doing a great injustice to the evangelical churches, for it seemed that the conspicious need to be supplied was that included in the term "good works," rather than creed. There was a crying need of a Christianity expressing itself through the activities of benevolence and education, but while Dr. Eliot recognized the fact that all these other churches had allowed their creeds to be relegated to obscurity, while with splendid generosity and self-sacrifice, the missionaries devoted themselves to the practical needs, the fact remained that there was the well founded suspicion that there was the ulterior purpose of decoying the recipient within the reach of the chains of dogma. And furthermore, the trained mind of the would-be convert seeking the sources of the faith advocated ever found the pathway of his research leading back to these same mysterious intellectually impossible dogmas.

A protest on the part of a representative of the evangelical churches, here asked Dr. Eliot to consider that his description of the "other churches" no longer obtained, that they were emancipated from slavery to doctrine, and were genuinely liberal in their interpretation of the Christian message. To this Dr. Eliot rejoined, that while with the individual the correction was just, the churches officially, and every individual minister in his ordination vows, still officially stood upon the same dogmatic grounds as did his fathers, and they could not hope to win and hold the intellectually honest.

This is one startling and stimu-

lating note of this remarkable address, in its appeal, on the ground of missionary efficiency, for theological integrity; that there must be perfect harmony between faith ana works; that there must be such open and frank and fearless readjustment of official doctrinal statement as to make consistent the motive and method of missionary activity.

The second note of challenge was to the Liberal Church in general and the Unitarian in particular. The Unitarian Church has found the expression of its faith not through creedal statement but through good works; its service in this particular was greatly magnified, and great credit was given it for its influence and practical service through the many institutions for human uplift. And it carried no handicap of dogma; but filled with the spirit of true Christianity, it was free to go forth and serve, and to win to like service the very people who of necessity rejected the ancient and untenable doctrines of orthodoxy. Therefore a great opportunity awaited it, and a great obligation was upon it, and there was a mighty call for a Unitarian propaganda.

In the face of opportunity, obligation and call, Dr. Eliot recognized frankly that the Unitarian Church was not rising to the occasion; it was not growing, it was not serving in mission fields, it was not commanding the enlistment of young men into its ministry, because it lacked the inspiring motive of messionary effect on behalf of its own faith. The reason why it was not growing at home was because it was not doing something abroad; having in its possession to administer the pure and simple and original Christianity, it left the work of satisfying the religious cravings of foreign peoples to those who were less well equipped for the service.

And here appears the reproach of the Liberal Church: The orthodox churches, handicapped with a faith unpreachable in foreign lands, are yet with generous gifts of money and splendid enterprise and devoted self-sacrifice, working in foreign fields and doing the very things needing to be done even while they contradict the very elements of their own faith. That is, the orthodox missionaries are serving under an impulse far better than their dogmatic faith, while the Liberals with magnificent ideals, with glorious concepts, with the truth of Christ in all its purity and simplicity, sit in snug content, offering the world of Missions in the hour of its hunger, only the dry bones of criticism of those who already serve.

Against the actual evils of the foreigners whom they would serve, —the degradation of woman, the ignorance of the multitude, the low standard of morals, the pitiableness of poverty—these missionaries of the evangelical faith are contending, while they stretch forth the helping hand to every phase of personal and social and civic righteousness, even at the sacrifice of the dogmatic faith which has sent them forth to serve, and we of the Liberal Church will do well to heed their example and emulate their zeal. If in their elemental faith they must cut the brotherhood of man asunder and yet pour out their lives for brotherhood, what of us, who have caught the glorious vision of universal brotherhood, if we are deaf to the cry of our brothers?

Dr. Eliot has sounded the life-note of Liberalism in his plea for a Liberal propaganda. Long ago we heard Dr. Gordon say to a party of Liberals, "You Liberals have had the ideas, but the conservatives have done the work;" and that statement is a warning, that our propaganda must eventuate in proportionate service, or it is futile. The propaganda must come or we perish. When the Conservatives bring their faith up to their works and the Liberals bring their work up to their faith, then, but not before, we shall have a united and efficient Christianity, at home and abroad, bringing in the Kingdom of Heaven.

"The Prophet's Freedom"

Editor of the Unitarian Advance:

WITHOUT drawing any fine distinctions, the plain fact is, that free speech is seriously menaced. Gebauer and Dawson are, in my judgment, both essentially right. May I add my conviction, born of long experience:—there is not a pulpit in this land of any denomination known to me, where a minister can speak the truth as he sees it, if he touches upon civics, economics, education and the healing art! Further, there is no church, known to me, organized to seek, proclaim, and follow the truth as disinterested evidence shall show it to be, regardless of its source, or its tendency! But such churches and such ministers are the only ones justified, I believe; and the only agents of the spiritual life that makes for human welfare and progress. Above all else, such churches and ministers must exist in an atmosphere of perfect freedom, using as method, the perfect love that casteth out all fear of the consequences of fidelity to truth. The real universe is that which God, the Eternal, Creative Spirit of Life has ordered and manifested in the world of nature and human nature. But men have created an order that is true neither to nature nor human nature, i. e. an artificial order; and this artificial order they have thrown into antagonism with the universe of God and man and nature. Hence, the troubles of the world, the moral disorder eventuating in disaster against which it is the business of the church true to God and man and nature to protest and battle; such is the job of the faithful church and the prophetic minister. I will gladly undertake, before any church, conference or group of people that will invite me to do so, to show that in civics, the nation is untrue to the ideals of equality of opportunity—competitive opportunity, and opportunity to enter into voluntary co-operation—and, also, the principle that public privilege may only rightfully be granted for public benefit; in economics, that the natural individual is forced—by the civic abuses above enumerated—into an unjust competition with the artificial individual, the limited-liability business corporation, producing vast wealth gathered into few hands, and an untold amount of iniquity and misery; that, in education, we ignore too much the natural method of developing the human brain and fitting the organism to its environment; and that, in the healing art, we shut our eyes to the fact that there is—despite the disclaimer of the great medical institutions and physicians—a universal law of therapeutics, which, if practiced would do vastly more to ameliorate the suffering from disease than has ever yet been accomplished. And I will prove that no minister, seeing these truths, can possibly be free to speak, in any pulpit, his convictions in these matters, "for the God of things as they are" and the welfare of his fellowmen, without danger of being deposed from that pulpit! Why? In the pews there will be found large supporters of the church who are the devotees of artificial life and refuse the truths of natural life in civics, these people believe in *public privilege for private* benefit, and do their utmost to make laws to that end, confusing legality and morality; in economics, they will be found in the directorates of corporations, and interlocked at that; in education, they support communism that turns out all pupils of a pattern, too little adapted to their environment in the real world; in medicine, the "old school" doctor will prevail, and one's parishoners will inform the minister, who sees the truth of the great therapeutic law which the "regular practitioner" frowns upon, that he must be silent in and out the pulpit on the subject of the healing art. For these reasons, the prophet in the pulpit will be antagonized and, in the end, martyred.

I ask no greater boon than that I be given any opportunity, anywhere, before any kind of gathering, to prove these assertions. To the end—not of disporting myself—but that may do my little part—to make clear truth, defend freedom of speech, and, mayhap, pave the way for a church that shall be gathered, primarily, to seek and proclaim and follow truth and ask of its minister that he shall be faithful to this ideal and speak fearlessly honestly, lovingly.

A. W. LITTLEFIELD.

Needham, Mass.

THE NEW YORK LETTER.

THIS is the high tide of the year in our churches and the hum and whirl of their increasing activities are reassuring. Those activities are far from being self-centered and a helping hand is stretched forth from every such generator of ideals and inspirations and director of impulses. This is especially noticeable in the great industrial struggle which has been raging in New York as elsewhere between the employers and the employes in the garment making trades. Over two years ago Louis Brandeis worked out a protocol which was adopted by the suit, cloak and skirt industry and is regarded as one of the notable social advances of recent years. It replaced the utter anarchy which prevaled there by the preferential shop, by a system of adjustment of all differences between employer and employe by grievance boards in each shop and an arbitration board of appeal consisting of Louis Brandeis, Hamilton Holt and Morris Hilquitt and by a board of sanitary control with the public represented by leading social workers to improve the fire and health protection of the shops. This winter the shirt waist makers in a brief strike won a like protocol and after a longer strike the wrapper and kimona workers did the same. At the time of writing this the white goods workers are the only group among the ladies' garment makers who have not won. Thousands of little, underpaid, overworked, underclothed, desperately exposed girls are fighting a brave fight against starvation and cold and "the easiest way" in order to win rights which a civilized society should long ago have assured them. Their leaders and representatives spoke at the February meeting of the Liberal Ministers' Luncheon Club. Mr. Holmes' letter to the New York papers was a strong appeal for their cause. Dr. Wright raised considerably over $600 for them. A Garment Makers' Strike meeting was held by the Men's Club in the Montclair Church and in two collections over $200 given to them. Some of our Unitarian women have gone picketing for the strikers and the sympathy and help for them has been generous. The Labor Temple under the Presbyterian Board has been the strike meetings' headquarters and this outpouring of interest from the churches must show the toilers that there are some within the churches who do care to see them win justice but at its best the help is meager to what it should be.

The twenty-fifth anniversary of Dr. Wright's coming to New York was given fitting recognition by his church. Dean Kirchwey, Mr. Bixby and Mr. Dutton took part in the formal anniversary exercises which were rarely happy in spirit with Mrs. Wright as well as Dr. Wright made to realize the deep appreciation and affection in which they are held. The purse of a thousand dollars which was raised as a memento of the occasion doubled and more than trebled in a enthusiastic free will offering which could hardly be stopped. The only Unitarian ministers in the Middle States Conference who were in it when Dr. Wright came to New York are Dr. Bixby and Dr. Calthrop. The Unitarian Club devoted its February dinner to a Wright Anniversary and Dr. Wright spoke in his usual superabounding vital way.

Mr. Slicer will be away until the first of May at the earliest. His pulpit is being supplied but the attendance shows how sorely he is missed.

Mr. Holmes is studying and feeling out his problem experimentally. He has added a Sunday afternoon service of music, meditation and prayer and a Wednesday noon organ recital with the hope that this latter may appeal to the many girls who are employed in the large Fifth Avenue stores near at hand. He has been giving the American Institute for Social Service illustrated lectures on "What to Do in Social Service" to a crowded chapel on Sunday afternoons. Mr. Holmes recently preached a series of four sermons on "Some Vexing Theological Problems of Our Day," the problems being: "Did Jesus Ever Live?" "Can God Fulfil His Purposes?" "The Origin of Life Mechanistic or Divine?" and "Are We Immortal?" Mr. Wright's February subjects are: "Life and Mind," "Socrates," "Self Mastery" and "Some Facts of Sex." Mr. Dutton's January sermon themes were: "Reveille," "The Wildest Modern Guess," "The Scorn of Consequences" and "Moral Mutiners." Mr. Harvey's were "The Day's Work," "The Darkened Heart," "The Meaning of Personality."

New York has had the unique and proud honor of entertaining at the same time the two greatest living philosophers, Henri Bergson and Rudolf Eucken. Some of our people have been privileged to hear their universary lectures but the insistent and persistent efforts to have them speak before our gatherings such as the Unitarian Club have been baffled by their brief stays. However the Minister's Luncheon Club had a special luncheon at which Prof. Eucken spoke on "Religion and Philosophy" and the Montclair Church by uniting with the local Deutscher Verein succeeded in having Prof. Eucken occupy its pulpit one Sunday morning for an

address on "The Necessity of Idealism" and a German address in the afternoon. Another visitor to the metropolis is B. Fay Mills who preached one morning in the Church of the Messiah and another in the Church of the Divine Paternity and who conducted for several weeks courses of lectures on new thought and dramatic themes. His unfailing skill as an organizer was the wonder and despair of all.

Unitarianism in New Jersey has received a high honor in the election of Rev. Walter Reid Hunt to the presidency of the New Jersey Conference of Charities and Correction. It is a well deserved recognition of long service in this field.

A sheaf of notes from some of the churches outside of the city, mainly in New Jersey, will show how the work is going in the parishes.

NEWBURGH, N.Y.—The work of this parish has gone steadily forward. Each year has seen a small but substantial increase in our membership—this year about eleven persons have joined our fellowship. The organizations within the church are doing good work. The Alliance meetings are well attended and a program of interesting discussions is being carried out. Several successful sales have been held during the year. The Men's Club holds monthly meetings of a public nature, at which some question of vital interest is presented and those present then proceed to discuss it.

Our most recent venture has been the course of six illustrated lectures on Social Problems with the following subjects :"Hours and Wages," "Housing," "Women and the Children in Toil," "The Amusement Problem," "The Battle for Health," and "The Coming City." These lectures were given on successive Sunday evenings, were largely attended and received much coment in the city.

The insertion in one of the daily papers of the "Paragraph Pulpit" for a considerable length of time has given us some good advertising.

This is a conservative community, but we are making that steady persistent progress which promises well for the future of our work.

RUTHERFORD.—A few days before the opening of the church in the fall a Parish Register was sent to every member of the parish with a letter from the minister asking that every family make a special effort this year to built up the congregations at the morning service. The response has been most hearty, not only in the one direction asked for but in every line of activity engaged in by the members of the parish.

The fall months brought heavy blows to the little church through death and removals but there has been no sign of discouragement anywhere along the line. Every member seems determined to do more than before, that the losses sustained may effect the work as little as possible.

The membership of the Junior Alliance was so badly crippled that it was thought wise to disband, the members to join the Woman's Alliance.

For the younger girls of the Sunday school a Camp Fire was organized with the minister as Guardian. This has grown so rapidly that the membership had to be limited and now has a waiting list. Girls from every church but the Catholic have joined, and the interest and enthusiasm are very great.

In December the Woman's Alliance gave their annual fair and supper and made over three hundred dollars.

In January the same busy women gave a Glory Sale at the home of Mrs. F. I. Armstrong, taking in over fifty-one dollars. As some one remarked: It was a goodly sum to make just out of the "rag-bag."

In the fall the choir gave a very enjoyable concert and social evening for the benefit of the church fund which was thus increased by over twenty-six dollars.

A series of evening services were held during January as an experiment, which was such a successful one that it was voted at the annual meeting to have twice as many next winter. The church was filled every Sunday night, bringing to the services many strangers, especially men. They were much interested in Rev. John Haynes Holmes who spoke on The Ethical Significance of the New Politics: Rev. James A. Fairley on Capitalism and Christian Ethics; Rev. Anna Garlin Spencer on The Social Function of the Church, and Hon. Geo. L. Record on Religion and Politics.

At the annual meeting, held in January, reports were read showing that the work was progressing well in all departments. By the forming of a new infant class the enrollment of the Sunday School has passed its previous high mark.

Though the minister reported a loss to the parish of fifteen she was glad to add that there had been a gain of thirty-two since the annual meeting of last year. She also added that the spirit throughout the church had seemed to her the finest and strongest this year, since she began her ministry in Rutherford, nearly eight years ago.

PLAINFIELD.—Since Mr. Wilson became the minister, the church reports: "The Alliance had a sale of fancy work and food before Christmas and gave $50.00 of the proceeds to the church collection for the local hospital, towards the $200.00 which we give annually to support a free bed. This collection has just been raised. A Christmas party for Sunday School just after Christmas. A parish supper and annual meeting early in January, at which it was reported all bills paid and money in the treasury. The election of Mrs. Wilson as President of the Alliance, and the introduction of all day sewing meetings once in two weeks for charitable and treasury purposes. The formation of a Young People's Union, as a social center from which may grow singing, dramatic, study and social service sections. The preaching of miscellaneous sermons thru December, a course on our church beliefs, during January, which gave us many columns of advertising in the local papers, and during February a course of the Church and the Times. A class of adults has been started on Matthew's "Social Teachings of Jesus."

ELIZABETH:—All Souls' Church of Eliza-

beth has organized a Social Service Committee conducted by the minister, Mr. Leif Huseby. It is actively co-operating with local charities and is bringing a new spirit to the Church work.

The Alliance continues to flourish and increase, the membership having passed the 80th mark.

The Men's Club is interesting itself chiefly in topics of Social Service. Advance arranged by the two organizations is announced for the near future.

The German reading circle and the English reading circle have proved extremely interesting. Both circles are reading modern plays.

The Sunday School is still the pride of the Church. There are now seven graded classes and an average attendance of fifty.

The week day kindergarten fills a need in the community. The managers are striving to enlarge the class thereby reducing the charges.

The last Church Supper and Social was conducted by the minister and presided over entirely by the men. There was an attendance of 108. It was voted the most successful supper of the season.

SUMMIT:—At the annual meeting of the Unitarian Church in Summit, held on January 14th, the merger between the Unitarian and Universalist movements was formally ratified and the name of the Church changed to All Souls' Church, Unitarian-Universalist, of Summit, N. J.

The Rev. Henry R. Rose, of the Universalist Church in Newark was present at the meeting and gave a notable address. The Rev. John Howland Lathrop of The Church of the Saviour, Brooklyn, N. Y. represented the Middle States Conference and brought the greetings of that body and congratulations on our progress.

The new Church building is progressing steadily and will undoubtedly be ready for dedication when we begin services after the Summer vacation. The building fund is growing also. At the last meeting of the Committee a grand total from all sources was shown of $8,125, including the $3,000 of the New Jersey Univervalist Convention. The National Alliance of Unitarian Women has pledged $500 and the local Branch Alliance $1,000. The congregation and friends have given $3,625. The total cost including furnishings, will probably run somewhat over $10,000, so that we will still have some work to do, but the interest and enthuiasm is great and the full sum will undoubtedly be on hand in time to dedicate the church free of debt as planned.

On February 20th. The Woman's Branch Alliance had Miss Low and Mrs. Davis with them, and the ladies of the congregation welcomed them with pleasure.

MONTCLAIR:—For the fifth year Montclair Church is conducting its Sunday Evening "Unity Course in the Problems of Today" with the strongest list of speakers it has ever had: Mrs. Philips Snowden, Jacob Riis, Chas. Zueblin, Jno. Graham Brooks, Josephine Preston Peabody, Robert Kennedy Duncan, Dean Walker T. Summer, Chairman of the Chicago Vice Commission, Prof. Vida D. Scudder, Bishop Chas. D. Williams of Michigan, Caroline Bartlett Crane, John Corbin, Congressman Wm. C. Redfield, the tarriff expert, Dean G. W. Kirchway, Talcott Williams and Prof. H. E. Jordan, the Eugenics authority. The subjects embrace science. poetry, democracy, woman suffrage, socialism, the single tax, the social evil, co-operation, housing, the modern drama, pure food, the tariff, the recall, eugenics and the modern newspapers, each treated by a leading authority. These usually crowd the church.

In co-operation with the Board of Education Unity Church is supplying lectures on alternate Monday evenings for the free popular school course. It continues the neighborhood work of its playground with a girl's sewing school, a boy's club and a young men's club. The Dante Circle of the past three years is replaced by a Goethe Circle which is reading "Faust" with an attendance of twice and thrice that of the Dante Circle. The midwinter Folk Dancing Class enlists many of the school teachers of the town and is a veritable fountain of perpetual youth. Little Journeys have been made through Hungarian New York and Italian New York and fifty from the Church including half of its official board spent New Year's Eve at a Hungarian Ball in New York City. A recent gracious editorial tribute in a local paper defined more clearly to the church itself its own work which was said to be "the task of instilling the practical humanities, of arousing the latest sympathies of men for the oppressed, of awakening the social conscience and making possible a broader and more intelligent Christianity." The gift to the church from one of its members of a fossil for its library makes it feel like a real church.

EDGAR SWAN WIERS.

THE DAWN TRIUMPHANT.

By Mabel Hatton Coyle.

The dark and secret passing of a night
When Love seemed dead and Hope had taken flight,
When happy souls lay wrapt in dreamless sleep,
Found one awake, with lonely Grief to keep
A memory.

O dragging hours where once the hours were fleet!
O bitter night where once the night was sweet!
But lo, the Dawn held Darkness in control
And with the light he gained o'er his own soul
The mastery.

From out that restless night of throbbing pain
He rose serene, to face the years again;
With threatened loss of joy he learned to find
For all the burdened hearts of Humankind
His sympathy. —*Humboldt, Iowa.*

CONVOCATION WEEK AT MEADVILLE.

THE important thing to report from the Meadville school is the eventful "convocation week" which has just come to its close. Your readers may remember that the plan was adopted two years ago of setting aside a week at mid-year, during which all the usual exercises of the school should be suspended in order that we might listen to lectures given by distinguished scholars from different parts of the country. The plan proved so successful that it was again carried out this year.

This year courses of lectures were given by Dr. Crothers, the well known preacher and essayist of Cambridge, Dr. Hugh Black of Union Theological Seminary, Professor Thomas N. Carver of Harvard University and Professor Geo. B. Foster of the University of Chicago.

Dr. Crothers' lectures dealt with the preacher's use of such literary forms as the allegory, the drama and romance. Many of us who listened to Dr. Crothers' own brilliant and inimitable use of these literary means of persuasion are hoping that he will write out his lectures and publish in permanent form. It is quite impossible to reproduce their effect in this brief letter.

Dr. Black spoke in four lectures of the "Teaching of Jesus." He dealt mainly with Jesus' teaching concerning God and how Jesus' experience of God's fatherhood did involve for him the accepting of all its consequences in human brotherhood. Dr. Black applied the teaching of Jesus to the present time and told us how Jesus, were he among us today, would take very seriously his experience of human brotherhood and would go about damning such practices as war and child-labor. He wouldn't "let off steam," as some of us now do, by collecting and quoting statistics. He would go straight toward and against certain abuses of the existence of which we are all perfectly well aware and he wouldn't let up until either these abuses were stopped or he himself was again crucified.

Dr. Foster lectured on the religion of Zola, Ibsen, Maeterlinck and Tolstoi. By a careful analysis of the works of these great masters of literary expression Dr. Foster showed that though they were in no sense formalists nor system-makers yet they had the essense of religion in them. They, each in his own way, had a grasp of life in its reality and in its entirety which may justly be called religious in the truest sense of that term. We hope Profesor Foster will bring his lectures together in book form. They can not be reproduced even in outine here.

Dr. Carver lectured on various phases of the question of social justice. The thesis underlying all his lectures was that the "productive life" is the religious life. You may be sure a farmer, e. g., has really got religion if he is a more productive farmer; or a mechanic if he turns out better piece-work; or a physician if he is more diligent in the healing of disease; and so on. Seek first the kingdom of heaven (the "productive life") and all other things will be added unto you: the productive farmer prospers beyond his slothful neighbor, the diligent mechanic gets a raise in his wages, the busy physician has more collectible bills, and so on. Dr. Carver applied this thesis to such vexing questions as the "distribution of wealth," the place of legislation in social reform, the nature of religion and morality when defined in terms of the "productive life," and the place of the church in social reform.

On Friday morning of the week Rev. Samuel R. Maxwell of Greenfield, Mass., lectured to the students and visiting ministers on the very practical subject of "parish methods."

The lectures were all given upon the Adin Ballou foundation. It has been a week full of impressive and stimulating messages.

The school has now started off on the regular work of the second semester.

CONFERENCE OF CHURCH WORKERS AT STATE UNIVERSITIES.

THIS Conference held its sixth annual meeting at Lawrence, Kansas, Feb. 4th, 5th, and 6th. While Unitarians had small part in the program and small representation at the Conference it was distinctly to our loss that this was so. The movement here represented is vital, constructive and truly interdenominational. Our co-operation is not only permitted, it is *sought*. In former years some of our college town preachers have served on important committees. For our own sakes and even more for the sake of the great work attempted we can not afford to be separatists. The one Unitarian present certainly found a very genuine fellowship, fresh inspiration for his own particular work and a better understanding of, and deeper sympathy with the aims of those who bear other names and work in large part by other methods than his own. All through the conference ran the consciousness that it was a condition and a task, not a theory to which church workers at Universities must address themselves.

At the opening session Tuesday evening Chancellor Strong of Kansas University set forth most admirably "The Problems of the Student Community." In succeeding sessions we had reports with summing up which revealed the "co-operating agencies" which definitely strive to ally each and every student with *some* religious organization. It was something of a surprise to learn that the majority of students at State Universities were members of churches and that where this co-operation has been at work for some years only ten to fifteen per cent fail to ally themselves to the extent of giving a church preference. Henry F. Cope, Secretary of the R. E. A. outlined a "Unified Program" for these co-operating agencies, "The Relation of the Minister of the Local Church to the Student Problem," "The Relation of Denominational Boards," "The Relation of affiliated Schools of Religion," "The Kind of Training Theological Schools should offer Prospective University Pastors" were among the topics discussed and suggest the scope of the program.

Quite notable was the attendance of Bishop Spalding of the Protestant Episcopal Church of Utah and Bishop McConnell of the M. E. Church of Colorado. The latter held that if State Universities fail on the ideal side, the people of the State, the *church people* are to blame; that the State University can approach many subjects, even Biblical Criticism and Church History, in better spirit than Church College can do; that Y. M. C. A. secretaries with marked bibles are not competent to deal with the serious questions raised in students' minds by their regular work and that therefore specially trained University pastors are needed. "Many an educated man has a modern view of the Universe and a child's view of the Bible. It is our business to change this." The former held that different types of personality and of religious experience justified the existence of different denominations; that doctrinal differences are growing less while these temperamental differences do not greatly change; that we must approach the training of the minister not from the side of dogma, but from that of religion in its broadest sense, finding our unity of the spirit in this root impulse and in the good life resulting therefrom, rather than in uniformity of ritual for all churches. These utterances were especially significant coming from high officials of churches we have sometimes thought of as conservative in doctrine or exclusive in fellowship. Verily we must be up and doing if we would continue to lead the movement for broadening the religious life of our time.

WINNIPEG, CANADA.—At Winnipeg the church held its annual banquet January 21st. It was the most united meeting ever held. Dinner was served at "The Lodge" to fifty-three members and guests.

The plans for the new church were submitted and met with the hearty approval of the members.

A program of toasts was given. Mr. Puttee President of the Board welcomed the company and Rev. G. Arnasen of the Icelandec Church conveyed the greetings of his people. Mr. E. G. Steinthal as Treasurer gave his report under the heading of "Our Church Financial." Mrs. Bale told of the good work of the Alliance and Mr. Hobson spoke on Church enterprise. Mrs. Wachen on Sunday School, Mr. Ranson on "the proposed church building." Mrs. Perry on the "progressive spirit of the church." The program concluded with an eloquent response to the subject "My Church and My People" by the pastor Rev. Horace Westwood—it seemed to be the seal of fraternity set upon the relationship between All Souls' Church and their minister and every one felt it was hopeful and helpful to belong to the church that had him for its leader. It is expected that early spring will see the beginning of the church building—that the hope of the people of "All Souls'" of Winnipeg will see their dream a reality in brick and mortar—their hope in a great Unitarian center for Northwest Canada at last embodied in the beautiful building they have planned.

THE HIBBERT JOURNAL FOR JANUARY.

THE HIBBERT JOURNAL for January is full of good things, with considerable variety of interest. The Viscount Haldane's address before the citizens of Bristol on "The Civic University" open the issue: followed by a discussion of "Marriage and Divorce" by the Bishop of Carlisle: a most notable paper on "Love and the Law in the East" by A. Mitchell Innes; "Joseph Priestey by Sir Edward Thorpe; "Intellectualism and Faith," by Principal P. T. Forsyth; "Modernism and Catholicism" byGeorge Coore; "Are the Brains Behind the Labor Revolt all Wrong?" by Prof. Walker; "Modern Judaism and the Messianic Hope" by C. G. Montefiore; "Consciousness as a Cause of Neural Activity" by Prof. D. Fraser Harris of Halifax; "The Democratic Conception of God" by Prof H. A. Overstreet of New York:—(a most significant paper); and "The Needs of Discharged Prisoners" by R. S. Noland. There is besides a full department of book reviews and discussions.

THE HARVARD THEOLOGICAL REVIEW FOR JANUARY.

The table of contents of the Harvard Review is by no means as long as that of its English contemporary, and its range of field much narrower, but its articles for January surely are of substantial worth and challenging interest. Prof. Henry S. Nash of the Cambridge Episcopal Theological School, opens with a careful inquiry into "The Nature and Definition of Religion" Prof. Josiah Royce of Harvard University finds a congenial theme in "George Fox as a Mystic;" Prof. Ernest F. Scott of Queen's University, Kingston, Canada, presents "The Present Position of New Testament Theology;" Prof. John E. Boodin of the University of Kansas discusses "The Reinstatement of Teleology;" while our own Dr. Geo. R. Dodson contributes a most delightful paper on "The Relation of Plato to Our Age, and the Ages."

THE PHILADELPHIA LEAGUE:—The regular monthly meeting of the Philadelphia League of Unitarian and other Liberal Christian Women, was held at the First Church, February 6th, at 11 a. m.

Mrs. Donnell, President of the New York League, addresed the meeting on the subject of "The Spirit of the League."

DEBORAH ANNA FROST, Secy.

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Secretary of the Western Unitarian Conference

OHIO.—The Dayton Church reports activity in all fields. The year has been remarkable for the constant attendance of strangers at the preaching services, reflecting as it does a wider circle of interest. Many of these strangers have become regular members of the congregation. The work of the pulpit has been of increasing interest to the people. The minister has not forgotten the perpetual need of re-stating the undying problems of the human soul. "Hell, the Devil, Eternal Punishment" was the title of a sermon in November which has caused awakened interest throughout the community, teaching both minister and people that things which, to us, may be trite are often to the larger community matters of vital interest. Later topics to engross attention have been: "The Modern Approach to the Bible," and "Inspiration: Is God Dumb?"

Our "Study Club" has had a very prominent place in our church life this year, and through it there is being built up what may be called a "Community Respect" for what we are doing. Dayton has no college or university, and through our "Study Club" we are furnishing what even our Unitarian pulpit cannot provide,—addreses and discussions, on a hgh plane, of the larger issues in the present world of thought, conducted entirely in the spirit of the class-room.

The unique program for Sunday School work which we have devised is being carried through with marked success, and with only a few necessary changes.

The work of the Women's Alliance has been showing marked progress this year. The Alliance hopes to be able to asume the responsibility for the remaining debt on our second church lot; they have already made a substantial payment. The Cincinnati Alliance has been very generous in sending a cheque for a substantial amount to our Alliance, having heard that our Dayton Alliance had undertaken to provide facilities for all Dayton's crippled children to secure proper schooling. In some of the cases, (a Committee carefully investigated them all), no help was needed. In other cases, car-fare and companions to assist were provided, and there is now no known case without facilities for education.

The Minister of the church is giving as much time as possible to matters of civic interest, being absorbed in the Recreation work of the city, and taking part in the movement for new substantial government. Dayton is in the throes of becoming a modern city, and our people have, in it all, no mean part.

One of Mr. Marshall's forthcoming engagements is to speak before the Lawyer's Club of the city, on the subject: "Some Currents in Contemporary European Thought."

A vigorous Men's Club has recently been organized, two meetings having been held and others planned. It fills a real want and starts with great enthusiasm. Mr. Marshall is planning to hold monthly services at Piqua, thirty miles north of Dayton, and hopes in time to have several such outlying stations.

TOLEDO, OHIO.—The Toledo Church is enjoying a condition of steadily increasing prosperity, evidenced by a constantly growing membership and by the efficient work of its organizations. Rev. George E. MacIlwaine's January series of sermons on the "Bible Account of Creation," attracted large audiences which included many non-church goers and also progressive thinkers from the orthodox churches of the city. The racks of Unitarian literature placed by the Women's Alliance in Toledo Hotels and Railroad Stations are a means of creating a general interest in our local church. This work was, however, inspired by the broader purpose of giving the beneficient message of Unitarianism to a large number of people. It is proving entirely successful. Such a quantity of pamphlets are taken from the racks that it is almost impossible to keep them supplied.

"The Sunday School With a Plan!" that is what ours has become since the minister's reorganization of it. Under his energetic direction the "plan" is being carried out, and a high grade of scholarship is resulting from consentrative, systematic study.

The Women's Alliance have completed, since last October, 156 garments for charity, and their literary programs for the monthly all-day meetings have been well planned and carried out. Social entertainments occur frequently, and are graced by good musical numbers—since the advent of our new concert grand piano. The Annual Guests Day of the Alliance to be held March 7th will number among the guests friends from neighboring branches in Ohio and Michigan. On March 16th the church will entertain a delegation of fifty from the Bryan, Ohio, church where Mr. MacIlwain holds services on alternate Sunday evenings. After our morning service a dinner will be served our guests at the Woman's Building, the stately club home of the Toledo Women's Clubs.

ILLINOIS.—The Unitarian Church of Geneseo is in its usual prosperous condition and begins its New Year with hopeful signs of progress. The enlarged attendance indicate a revived interest is being taken by the liberal thinking people of this community, to build up and strengthen the society.

Rev. W. W. Betts, our newly engaged pastor enters into his work with commendable zeal, and has already won the esteem of those around him. His sermons are pleasing and well received.

We consider the finances of the Church sound, and sufficient with the amount the ladies usually turn in for the necessary improvements, to carry us through the coming year. The repairs on the parsonage were paid chiefly by the young ladies' efforts.

The attendance at the Sabbath School is also growing.

The winter season at the college town church Urbana has proved exceptionally successful. Never have the students crowded the morning service and the evening sessions of the Unity Club in such large numbers, in good weather and bad weather, every Sunday without break. It is due in part to a wide spread advertising campaign carried on by one of the most enthusiastic members. Almost every student in the university has received a notice of our services and sermon series once during the year. In such a community publicity work seems imperative if the liberal church is to make contact with the minds that are most hungry for its good tidings.

WISCONSIN.—The Madison Church held its annual meeting, preceded by a supper, in January. About one hundred and fifty were present. Reports showed $4000.00 raised during the year, leaving a deficit of several hundred dollars due to a huge coal bill, the result of a severe winter and a new heating plant, the ways of which had to be learned. The Alliance is planning a fair to take care of this deficit. A series of meetings in behalf of a Day Nursery have been held in the parish house under Mr. Gilmore's chairmanship. The pastor is also busy on a city committee which is trying to push a bill through the Legislature extending the Dry Zone around the University from one half mile (the present limit) to five miles. The Y. P. R. U. meets every Sunday at 6:30 p. m. and is studying "Unitarian Thought." Once a month a business meeting with a supper is held. The Boy's Club is regularly using the gymnasium and Miss Kauffung leads a class in folk dancing and fancy gymnastics—girls and boys—on Saturday afternoons. Feb. 9th was observed as Young people's Rally Day, with a chorus of young people and addresses by two students, Mr. Benjamin Bull and Mr. Fred Wahl in place of a sermon by the pastor. On Feb. 16th Mr. Gilmore began a series of sermons on "The Lord's Prayer." On Feb. 2nd at the evening service Prof. Chester Lloyd Jones spoke on "Recent Social Legislation; the next Sunday evening Mr. Richard Lloyd Jones gave an illuctrated lecture on Abraham Lincoln and told of the movement to secure and set aside as a memorial the Kentucky farm where Lincoln was born. The following Sunday evening Prof. Reinsch was the speaker.

IOWA.—The Church at Sioux City reports that all branches of the work are in fine condition. Rev. Mr. Van Tassel preached from the following subjects: during December, "The Preserving Salt," "Things Which Abide," "God's Kingdom," "The Christmas Spirit," A play, "Christmas Benefit," was given by the young people on Christmas eve and was followed by a Christmas Tree and gifts to all the children, our pastor and his good wife being well remembered with gifts of silver from the friends in the church. A New Year's reception at the parish house was a very pleasant feautre and a large number enjoyed the social evening. The treasuries of the different ladies' societies have been replenished with good sums derived from the fairs, cake sales, rummage sales and church supper. Cards have been placed in front of each seat to acquaint the people with all the working of the organization, its puurpose and aim, also cards for the address of any one who wishes to have the minister call and for what reason the call is to be made. This to be dropped in the minister's box near the entrance to the parlor. Thus the minister is kept in touch with strangers, the sick and those who wish to know about the liberal faith. The boys recreation room is finished and a delight to the boys and younger men. The congregation was invited to inspect the room on Jan. 25th. While there are many things they hope to add for the boys' pleasure and profit, they have a good beginning. The room is large, light and airy, heated by stove, with chairs, tables and books, magazines and papers; best of all to the boys a fine billiard table. The boys have a secret order called "The Knights of the Upper Room." This was original with Mr. Van Tassel. To be eligable one must belong to the Boy Scouts and the Sunday School. The Sunday School is growing very fast. When we opened in September some thirty or forty attended. Now we have one hundred and three enrolled. Mr. Van Tassel is also having increased congregations and his sermons are strong and pleasing. One given lately "Created in God's Image" was especially helpful.

The Des Moines Unitarian Church recently appointed a special social service committee to devise means for neighborhood work, especially for the young. This is a down town church, originally located in a popular neighborhood upon which the business district has encroached until the immediate surroundings are tenements with no park, play ground or settlement house near. As a starter only in the effort to make the church a vital force in the neighborhood this committee has arranged a story hour for the children on Thursday afternoons and on Saturday afternoons converting the cement floor of the dining room into a roller rink, free, including skates.

Among state officials and members of the legislature now in session, are a number of isolated Unitarians from districts having no liberal church. Such were the special guests of Unity Club, the men's organization, at its monthly luncheon in February, held in one of the private dining rooms of the Grant Club.

KENTUCKY.—The Church of the Messiah at Louisville reports the successful use of advertising of a dignified sort. Thousands of cards of vest-pocket size have been distributed by members of the Laymen's League. On one side is printed the name and location of the church, the minister's name, the Saratoga state-

ment, Our Faith and the names of some of the distinguished men and women who were of our fellowship; on the reverse side is printed a list of the subjects and dates for a series of sermons on "Liberal Christian essentals" extending from Feb. 2nd, to March 30th. The same matter has been run in the daily papers. A noticeable increase in the congregations is credited to this publicity. On Saturday evening, Feb. 1st., the Women's Alliance gave a social meeting for the members of the chorus choir and the young people of the church, these two terms covering, for the most part, the same indviduals. About fifty were present.

KANSAS.—Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, occupied the pulpit of the Lawrence Church the last two Sundays of January and all the Sundays of February. Pastoral work was done, occasionally outside addresses given, including an address at the University chapel and an evening sermon at the Congregational Church. During this visit the church extended to Mr. E. B. Backus, a graduate of the Meadville Theological School now studying in Berlin, Germany, an invitation to become its pastor. Mr. Backus has accepted the call and will begin his work in September.

The Wichita church not only has its book depository in which the A. U. A. publications may be secured, that is fairly well patronized; but it also keeps a shelf of books at one of the leading book-stores of the city. While the sales have not been large they have been sufficient to warrant the continuance of the plan another year. It is interesting to notice that the books most in demand at the store have been the "Supremacy of Jesus" and "Pillars of the Temple," the titles of which appeal to orthodox readers. Mr. Day's lectures on "Mark Twain" in Kansas and Oklahoma towns have proved very popular and have put him in pleasant touch with thousands of people whom otherwise he would never have faced. As he has got about he has accepted many invitations for free talks in local high schools, speaking to them of the "Homes and Haunts of New England Men and Women of Letters." He feels as most of these were Unitarians it is well worth his while to talk about them.

OKLAHOMA CITY.—"The mountains are coming to us," is the most that can be said of the Oklahoma City movement. In one feature we have been decided and unanimous. Not one sensational effort has been tried. We have made no inroads on the blissful calm of the extreme conservatism of our environment. The pastor has left the ministers severely alone. His first attempt to have his sermon notes included among the others on Monday met with a unanimous protest from the Ministers' Union whose representatives waited on the Editor of the morning paper and stated their case. The same committee reporting to the pastor said that the membership of the association was made up of men who *believe in the divinity* of Jesus—and more, that he is the very God"—nevertheless, they added "You are welcome to come to the meetings if you *want* to."

In this city of great commercial interests, much, except the most *radical* conservatism has been neglected. People here have a natural culture and interest in progress. To meet these people, the pastor appointed a "Literary Committee" among whom were four professors of recognized standing in our largest educational institution. Invitations were sent out to those most likely to be interested, for a course of lectures by the pastor on "Emerson, The Man his Teachers and Philosophy." The hall was filled. The lectures are now permanent affairs held twice a month. One prominent man said as he looked at the audience "You have a representative audience of the best culture and life of the city." The following are the lectures extending until April: 1. The Evolution of Personality; 2. Emerson, and his Declaration of Intellectual Liberty; 3. Emerson and Plato; 4. Emerson and Nature; 5. Emerson; Seer and Prophet; 6. Emerson and Maeterlinck; 7. Emerson and Eucken.

The next step was an invitation to address the most exclusive women's club of the city. The pastor spoke on Browning's "Paracelsus, and an Ideal for Modern Culture." The fifty women gave the pastor a generous expression of appreciation and he was asked to give the lecture before a patrons' club.

The next time the mountain budged was when the request came for an afternoon lecture. A course of Lenten Lectures were aranged on Browning's "Paracelsus," "Pippa Passes," "Saul," "Abt Vogler," and "Easter-Day." One whole class of High school seniors have expresed a purpose to attend.

Another pleasing move came after the pastor spoke for a whole morning before five classes in the High school. A body of young men approached him asking if they could not meet with him on a week night, and be privileged to ask questions and discuss problems in thinking. A meeting will be started at the pastor's house and all young people will be invited.

Our High school here is as much of a College as many of our country's institiutions. There are nearly two thousand students, with the finest equipment in buildings and the best corps of professors that can be found.

The results of our quiet effort are that our working force in the church is doubled. The The Associate Superintendent of our Sunday school is one of these interested High school boys. We have eight of the professors who know no time too precious for our call and no task to heavy too attempt. Our church clerk and financial secretary, and secretary of our publicity committee are all professors in the High School.

Mrs. Harris, the pastor's wife is invaluable to him and the work and by her singing is contributing to every service and is winning her way to the front in musical circles in the city.

SOUTHERN CONFERENCE NOTES.

The dates for the annual meeting of the Southern Conference, to be held with the

church at Atlanta, have been fixed for April 10-13. This carries the Conference over a Sunday, a new experiment, which gives the local church the advantage of good sessions on a day when large congregations can more easily be gathered. We trust that every church in the Conference will straightway begin to make its arangements for sending its minister and delegate to this most important meeting.

Rev. William I. Lawrance, Secretary of the Educational Department of the A. U. A. has been visiting the various churches in this Conference.

We have not heard from all the fields which he visited: but gather from various sources the following notes as to his visits.

CHARLESTON, S. C.—From Mr. Lawrance's own report published in the CHRISTIAN REGISTER we take this interesting story: Rev. Clifton M. Gray, pastor of the church, is a member of a club composed of the more progressive ministers of the city, who are by this means brought into close sympathy. At a meeting of this club Mr. Gray mentioned the approaching visit and expressed a wish that the messenger's word might have a larger hearing than the local church could offer. The suggestion was fruitful. Two of the most influential pastors of the city, one a Baptist and the other a Presbyterian, took the matter wholly out of Mr. Gray's hands and arranged for three gatherings at which Mr. Lawrance was to speak, two of these being under distinctly "evangelical" auspices.

On Friday evening Mr. Lawrance and Mr. Gray were entertained at tea at the home of the Presbyterian minister, the Baptist minister being also a guest. Then came a meeting in the Baptist church, under the auspices of the Charleston County Sunday School Association, with the president of the Unitarian Sunday School Society as the only speaker. About two hundred were present, nearly all teachers and officers in evangelical schools, (all such workers in the county, with the exception of those connected with the Unitarian church,) having been invited.

On Saturday afternoon the Charleston Kindergarten Association, including in its membership Protestants, Catholics, and Jews, met in the parish house of the Unitarian church and listened to an address on the teaching of morals to young children.

The following Sunday opened with a meeting of the Sunday school at ten o'clock, after which Mr. Lawrance preached in the church on "The Child in the Midst." Sunday afternoon she spoke to a club of boys, with other friends in attendance, in the St. John's Luthern church, which stands beside the Unitarian church, the two surround ancient burying-grounds. Here, as in the Sunday School Association meeting on Friday evening, the atmosphere was strictly evangelical, though they heard with every evidence of approval Mr. Lawrance's message, while Rev. Mr. Gray was asked to introduce the speaker, and at the close to pronounce the benediction.

JACKSONVILLE, FLA.—Only one appointment was made for Mr. Lawrance in Jacksonville, a gathering under the auspices of the Alliance on Tuesday afternoon. Long conferences were held with the minister, and an auto ride about the city was taken for the purpose of viewing the present church (visited four years ago) and the new lot where it is proposed to locate the new church and parsonage. From present indications the site chosen will make the church serve a much larger constituency than can be enlisted in the present locality. The church now stands on a lot that has increased in value from five hundred to eight hundred per cent., so that the sale of the unoccupied half of the land ought to pay for a larger lot and build a parsonage, while the sale of the corner on which the church now stands later on will bring enough to build a larger and better house of worship next the parsonage. The whole real estate situation seems to have been wisely managed from the first. That we have in Jacksonville a remarkable opportunity to gather a prosperous society seems evident. It is to be hoped that necessary steps toward this end may be successfully taken.

SAN ANTONIO, TEXAS.—The weather clerk was outragiously unkind to us at San Antonio, at the time of Mr. Lawrance's visit, a disagreeable "Norther" following a week of wet weather, and the sun bursting forth only on the last day of his visit. Wednesday night a fair-sized company gathered to hear him speak on "Education and Religion," and with enthusiasm listened to his inspiring address. Thursday afternoon a largely attended Alliance meeting, gathered at the home of one of the members, heard a most entertaining and practical talk on the Sunday School responsibility of the church. Between meetings Mr. Lawrance had opportunities to meet the church officers and minister for personal conferences, and despite bad weather and all chances to give our visitor a sight of the "real San Antonio and its 'show-places,'" his visit proved to us most inspiring and helpful. Incidentally, the Sunday school received a substantial increase of members, the Sunday following; and the church attendance, was our largest for the winter. Then, too, it was our first really pleasant Sunday since Christmas.

Mr. Badger has been giving a series of sermons on "The Religion of Six Short Poems," his topics being: 1. Tennyson's "Flower in the Crannied Wall;" 2. Leigh Hunt's "Abou Ben Adhem;' 3. Milton's "Sonnet on his Blindness;" 4. Kipling's "The Recessional;" 5. Markham's "The Man With the Hoe;" 6. Holmes' "The Chambered Nautilus." These have all been reported quite fully in the leading local newspaper. A course on "Progress in Religion and the Progress of Religion" has been announced for March, the topics being: "Evolution and Religion;" "The Higher Criticism and Religion;" "Modern Literature and Religion;" and "Democracy and Religion."

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Things Commonly Believed Amongst Unitarians Today

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.